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FOLK-LORE FROM THE EASTERN HEMISPHERE. — Over thirty subjects of anthropology, ethnology, and folk-lore of primitive nations recently studied are presented partly by their authors, partly by the editor in Dr. Adolf Bastian's latest publication: "Allerlei aus Volks- und Menschenkunde," Berlin, Mittler, 1888, pp. 513, 8vo. (illustrated). This is only the first volume of a publication composed of original contributions, and may be continued *ad infinitum* if the enterprise is crowned with success. Asia and Polynesia are the countries which are chiefly referred to in this volume. We find in it an article on "The Religion of the Pelew Islanders," by Kubyary; another on "Mangaia," by Gill; on "Siberian Spirit Worlds," by Nil; on "Devil Worship," by Caldwell; "Australian Ceremonies," by Gason; "Duk-duk" (a ceremony-club on New Britannia Island), by Parkinson; "Cannibalism in British North America" (after Jacobsen); "Religion of the Yakut People," after Priklonski; "Australian Medicine-Men," by Howitt; "Initiation of Males," "Miracles of Witchcraft," extracted from Ad. d'Assier; "Maori Cosmogony," by Shortland; "National Soul;" "Good and Bad Odors;" "Air and Odor;" "Spiritistic Theosophy;" "Society for Psychical Research;" "Chinese Spirit Writing;" the last six apparently from the pen of Dr. Bastian himself. — *A. S. G.*

FUNERAL CUSTOMS IN THE MOHAWK VALLEY, A. D. 1802. — Rev. John Taylor in his Journey through the Mohawk Valley, in 1802 (vol. iv. N. Y. Doc. History): —

"The character of the Dutch people, even on first acquaintance, appears to be that of kindness and justice. As to religion they know but little about it, and are extremely superstitious. They are influenced very much by dreams and apparitions. The most intelligent of them seem to be under the influence of fear from that cause. The High Dutch have some singular customs with regard to their dead. When a person dies, nothing will influence the connections, nor any other person, unless essentially necessary, to touch the body. When the funeral is appointed, none attend but such as are invited. When the corpse is placed in the street, a tune is sung by a choir of singers appointed for the purpose, and continue singing until they arrive at the grave, and after the body is deposited they have some remarks made, return to the house, and in general get drunk, Twelve men are bearers — no carriers — and they have no relief. No will is opened, nor debt paid, under six weeks from the time of death." — *W. M. Beauchamp.*

THE CHINESE LEGEND OF RIP VAN WINKLE. — Mr. H. Pomeroy Brewster, of Rochester, N. Y., a member of the American Folk-Lore Society who has taken an active interest in its growth, writing in a journal of that city, recently remarked on the existence of a Chinese legend similar to that of Rip Van Winkle, as set forth by N. B. Dennys, in the Folk-Lore of China. The Chinese story would scarcely be suitable for theatrical purposes, inasmuch as seven generations have intervened between the departure and return of the hero, who has crossed the bridge into fairy land, and eaten